[CONSTITUTION as of 1949]

185 471 Art. 11. The economic life of the Russian SFSR is determined and directed by the State National-Economic Plan with the aim of increasing the public wealth, of steadily improving the material and cultural level of the working people and of consolidating the socialist independence of the country and strengthening its defensive capacity.

461 Art. 12. In the Russian SFSR work is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: "He who does not work, neither shall he eat."

The principle applied in the Russian SFSR is that of socialism: "From each according to his ability, to each according to his work."

Chapter II. The State Structure

642 Art. 13. For the purpose of mutual assistance among the Union Republics along economic and political lines, as well as along the line of defence, the Russian Soviet Federated Socialist Republic voluntarily united with the other equal Soviet Socialist Republics, namely:

The Ukrainian Soviet Socialist Republic,
The Belorussian Soviet Socialist Republic,
The Uzbek Soviet Socialist Republic,
The Kazakh Soviet Socialist Republic,
The Georgian Soviet Socialist Republic,
The Azerbaijan Soviet Socialist Republic,
The Lithuanian Soviet Socialist Republic,
The Moldavian Soviet Socialist Republic,
The Latvian Soviet Socialist Republic,
The Kirghiz Soviet Socialist Republic,
The Tajik Soviet Socialist Republic,
The Armenian Soviet Socialist Republic,
The Turkmen Soviet Socialist Republic,
The Estonian Soviet Socialist Republic and
The Karelo-Finnish Soviet Socialist Republic

in a federal state, the Union of Soviet Socialist Republics.

Proceeding from the aforesaid, the Russian SFSR ensures to the USSR, as represented by its higher organs of state power and organs of state administration, the rights defined in Article 14 of the Constitution of the USSR.

Outside of the spheres set forth in Article 14 of the Constitution of the USSR, the Russian SFSR exercises state authority independently, retaining its sovereign rights in full.

631 Art. 14. The Russian Soviet Federated Socialist Republic consists of the Altai, Krasnodar, Krasnoiarsk, Maritime, Stavropol and Khabarovsk Territories; the Archangel, Astrakhan, Briansk, Velikie Luki, Vladimir, Vologda, Voronezh, Gorky, Grozny, Ivanovo, Irkutsk, Kaliningrad, Kalinin, Kaluga, Kemerovo, Kirov, Kostroma, Crimean, Kuibyshev, Kurgan, Kursk, Leningrad, Molotov, Moscow, Murmansk, Novgorod, Novosibirsk, Omsk, Orel, Penza, Pskov, Rostov, Riazan, Saratov, Sakhalin, Sverdlovsk, Smolensk, Stalingrad, Tambov, Tomsk, Tula, Tiumen, Ulianovsk, Chelyabinsk, Chita, Chkalov, Yaroslav and Amur Regions; the Tatar, Bashkir, Dagestan, Buriat-Mongolian, Kabardinian, Komi, Mari, Mordovian, North Ossetian, Udmurt, Chuvash and Yakut Autonomous Soviet Socialist Republics; and the Adygei, Jewish, Oirot, Tuvinian, Khakass and Cherkess Autonomous Regions.

6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

leaders of an organized opposition to the Czarist autocracy were recruited.

By the nineteenth century, this landed gentry opposition to the Czarist regime took two main forms. One was pro-Western, seeking the reconstruction of the Czardom along humanistic, libertarian and juridical lines, brought about by the ideas of Humanism and Renaissance, by the Reformation and by the French and American Revolutions. The other was anti-Western, reacting against Western rationalism and materialism, against Western "heathenism" and cosmopolitanism, and against the Western system of impersonal formalism and open class strife which was beginning to infiltrate Russia.

In an attempt to bridge the widening cultural and ideological chasm between the ruling classes and the common folk, the anti-Westerners exalted the anarchic community relations and equalitarian and humanist values of the Old-Slavonic world and of the Russian peasant commune. But they also emphasized the value of the Church-State unity, and sought a Messianic redemption of the whole world through the absorption of the State by the Orthodox Church and reestablishment of a paternalistic system of community relations ruled by collective conscience and based on Christian love and compassion.

In the meantime, that is, by the second part of the nineteenth century, with the growing impoverishment of the rural gentry and with increasing educational opportunities for all strata of the population, the ranks of the educated classes (*intelligentsia*) were being swollen by many declassed people as well as by increasing numbers of young people from the families of clergymen, of lower government employees, of petty tradesmen and other lower classes (*raznochintsy*). Even though Czardom at the time was still governmentalized to a high degree, it was not totally regimented. Moreover, by the second part of the nineteenth century, under the pressure of the West, and in order to match the military, the educational, the industrial and the social levels of the Western world, Czardom abolished serfdom and made other concessions in the direction of a libertarian and a juridical state. This trend of events reinforced the penetration of Western political and social philosophies which tended